Morality and Religiosity: A Filipino Experience

Sheldon Ives G. Agaton

Abstract

The concepts of morality and religiosity have been associated with each other in a manner that these two co-exist and they are of equal importance for a human person's eventual ideal character. Accordingly, moral philosophy teaches that a person's moral foundation can be linked to his spiritual foundation and vice versa as one of religions' thrusts is construct the moral fibers necessary for man's ethical existence. A human person's spirituality and morality are substantial parts of his nature that he has to learn, nourish and value them so that he may develop into an ideal human person that he is suppose to be. He does not only have to indoctrinate and inculcate one of which and despise the other. This paper generally talks about the notions of Morality and Religiosity. Further, it also discusses on the interrelation of the two as the human person applies the same to actual convictions in life. Finally, a category is presented on what a person should ideally be as the two concepts are intertwined. This paper utilized the expository-descriptive type of research. Books, articles and other similar write-ups from the library, internet and other sources coupled with observations in the experiential world were the primary references. Such method was facilitative in the full realization of this research paper.

Keywords: morality, religiosity, human person, relevance of morality and religiosity

1.0 Introduction

The concepts of morality and religiosity have been defined, discussed, and even exploited for a numerous times by countless writers and authorities. From the beginning of Western thought, religion and morality have been closely intertwined. This is true whether we go back within Greek philosophy or within Christianity and Judaism ("Religion and Morality"). Probably because the subject being tackled in this instance is man himself, his character and his relationship with a Supreme Being. It is not therefore surprising that we should uncritically assume the necessary between morality and religion (Timbreza, 81). It can be properly postulated that every human person wants to live a good and exemplary life as much as possible. He wants to be virtuous. Notwithstanding the fact that a number of philosophers may also adhere that man by nature is evil.

In the Philippine setting, article III section 5 of the 1987 Constitution guarantees a non-establishment clause of a single religion whereby Filipinos are obliged to adhere. The state gives freedom to every citizen to choose the religion of his choice and does not punish an individual who does not believe in the existence of a supreme deity. "No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof. The

free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed. No religious test shall be required for the exercise of civil or political rights" (Nachura, 160). Filipinos thereby have the freedom to be religious or not. As a consequence of the separation of church and state, the latter distances itself from questions and teachings of morality that every religious schism teaches to its respective followers. In Everson v. Board of Education, 30 U.S. 1, the U.S. Supreme Court said that the non-establishment clause means that the State cannot set up a church, nor pass laws which aid one religion, aid alt religion, or prefer one religion over another, nor force nor influence a person to go to or remain away from church against his will or force him to profess a belief or disbelief in, any religion, etc. (Nachura, 160). However the state encourages all citizens to be law abiders as it is one of the thrusts of every government to require their constituents to be such.

The Philippines is the top Christian nation in Asia with East Timor coming in second. In fact, sects who believe in Jesus Christ as God have various denominations across the archipelago. Among its variations are of course Catholicism, Protestantism, Born Again Christians, Jesus is Lord, and among others. Iglesia ni Cristo believes in God as God but not Christ as God as this sect only considers Christ as a created being. The country also has Moslems, Buddhists, Hindus and other oriental beliefs. And of course, there are some who do not believe in a Supreme Being known as Atheists. Hence, an obvious manifestation of Filipino religiosity.

For a number of people, religion emanates from them who views the same as an essential part of their existence. This social group is perceived by believers as an avenue for the human person to be guided towards moral precepts and an upright life. "The Christian religionist subscribes to and relies on the so-called divine revelation for the final answer and resolutions to certain moral predicaments" (Timbreza, 80).

People adhere to religion so they may be taught of moral standards. They learn of things which are good and ought to be done and evil things which are to be avoided. "The role of the religions of the world might play in helping members of the human family live together amicably is a particularly critical one today (Cox et al, 266). From this standpoint, there is a necessary entangling of the two concepts for man to have and practice in order to live a religious and moral life. "Man's attempt to ally himself with the supernatural and his continuous search for the unknown forces in the universe has resulted in the development of religious institutions" (Ronquillo, 60).

There is a need to revisit these two important concepts notwithstanding their familiarity among Filipinos because they apparently look clearly understood by the inhabitants of this country but in another sense, they may be prone to abuse and misuse frequently by these same Filipinos. These important concepts have to be understood with clarity and certainty since Filipino social groups are from time to time associated with these as a better and improved social group or groups may be solidly founded on them. Social groups are obviously composed of human persons where the latter runs the affairs and activities of the former.

These two concepts are related one to the other because all known religions in the world would only teach that which is essentially good. God who is necessarily good and the religion that carries Him would create an outline of dogmas and doctrines tackling on morality, it is now up to

the believers and followers whether or not they will faithfully follow the same. A person who is moral would thrive to know and learn the essence and existence of God since God is presumably an Infinitely Good being.

The Concept of Morality

Morality is that quality of human acts which leads us to call some of them good and some of them evil (Glenn, 97). When a person does something good it is called moral, but when he does something evil it is immoral which means not moral. "Ethics has to do with social standards; morality is about personal beliefs. Ethics comes from secular institutions, whereas morality is a religious phenomenon. Ethical judgments are absolute and objective; moral judgments are relative and subjective (Weinstein, "Ethics vs Morality"). His action should not only be good in so far as he is concerned, but it should conform proximately with his right reason and ultimately with the Divine Reason. Ethics teaches that moral law is a direct participation of the divine law endowed in man to follow, in the same manner that natural law is a direct participation of the divine law to direct irrational creatures to their proper end. Man as a reasonable creature has to evaluate, scrutinize, and discern every situation before he performs the same. If after doing such, he arrives at certainty that the proceeding action is reasonable and true, it is also as if what he will do conforms with the Divine reason. "Man seeks God because God is good. Every activity, scientific or artistic, academic or technical, has for its purpose the realization and attainment of something good" (Cruz, 43). "Moral values are personal values. They are only realized and embodied in the disposition, action, and utterance of the human person. They are the real spiritual capital of the human person. Yet they are attained, not by an act aimed primarily at the enrichment of the self, but rather in the openness for the Thou that is the challenge of the love of God, in a response to the needs of one's neighbor, in joyful gratitude for all that God has created and that appears in one's fellowman, and in anguish at the need of one's neighbor and at all injustice" (Haring, "Christianity and Moral Values: A Clarification of their Status and Priority, Hierarchy and Application"). Even under the Islamic teaching of morality, the Holy Qur'an demands that man should act in accordance with the Qur'an for such is the basis of the divine plan of human existence. The whole of the Holy Qur'ân is full with moral teachings, and the entire canvas of the Divine plan of human existence on earth is under its purview. In formulating this plan it has kept the dictates of perfect fairness and equity. It tells us the internal and personal mechanism which makes us act or not to act, and tells us which internal impulses gives rise to external actions (Omar, "Standards and Sources of Morality").

The Hindu teaching on Karma presents to us a definition of cause and effect of the human person's action which may either be good or evil. The good deeds that man makes grant him automatic reward by means of the karmic particles that were produced when he did something good. He could also receive punishment out of a bad action that he did because the same produced negative particles. The purpose of life in Hinduism is thus to minimize bad karma in order to enjoy better fortune in this life and achieve a better rebirth in the next ("Karma in Hinduism"). Being moral therefore is a good and ideal thing to do if a human person wants to be a virtuous man. Besides, it is the invitation of the nature of morality

that he has to conscientiously perform good deeds and refrain from committing vicious acts. These major religions created a framework or blue print containing moral principles and teachings that may serve as guide to man's worthwhile and moral existence.

The Concept of Religiosity

"Religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into one single moral community called a church all those who adhere to them" (Panopio and Raymundo, 273). It is a set of belief concerning a spiritual supreme being and of rights to honor it (qtd. in Blanco, Agaton, Musca, 70). Religion is commonly used today to refer to those beliefs, behaviors, and social institutions that have something to do with speculations on any, and all, of the following: the origin, end, and significance of the universe; what happens after death; the existence and wishes of powerful, non-human beings such as spirits, ancestors, angels, demons and gods; and the manner in which all of this shapes human behaviors (Bautista, "Secularization of Religion, De-secularization of Spirituality, and Middleground Morality in the Philippines"). These definitions refer to the different sects that are now existent. It would be impractical to enumerate each of them, but the dominant ones are the Christians like Catholics, Protestants, *Iglesia ni Cristo* and Born Again Christians, Islam, even Buddhists and other religious sects. "Religiosity is the quality of being religious; piety; devoutness and affected or excessive devotion to religion" ("Religiosity"). It is the extent where a person centers his life on a deep relationship with God, Jesus Christ, and other religious icons. For the Catholics, it would include Mary, saints, the sacraments and sacramentals. Sacramentals are avenues by which receive more effectively the sacraments (Catechism of the Catholic Church, 389). This character can best be shown by attending religious worship or prayer service, joining actively in religious groups, availing the sacraments, and being prayerful in your lifetime. Essentially, a person who is religious should imbibe and inculcate into his being the teachings of his church and practice all these teachings in his dealings with his fellowmen.

The Morality and Religiosity of the Filipinos in the Secularization Era

The age of secularization tends to transform the society into an edifice where morality should not be solely founded, if not separate on or from a specific religion or some forms of religious beliefs. "Secularization or secularisation is the transformation of a society from close identification with religious values and institutions toward nonreligious (or irreligious) values and secular institutions" ("Secularization"). However, this movement does not intend to eliminate the influence of religious teachings on the lives of every faithful but merely seeks that religions should communicate to their followers in a manner realistic to the demands of present times. For instance, the issue on reproductive health draws gargantuan negative comments from among citizens in the republic. Proponents of this reform postulate that educating the people about the brighter side of this endeavor will benefit the entire country in every aspect. Secularization invites religious groups to step aside from its age-long and idealistic teachings because in so doing, the latter can instruct their followers more relevant and practical ideologies. "Secularism does not intend

to wipe out religion; it merely asserts that "religion ought never to be anything but a private affair" and not to influence public policy. Secularism envisions a society where toleration exists, meaning there is "conditional acceptance of or non-interference with beliefs, actions or practices that one considers to be wrong but still "tolerable" such that they should not be prohibited or constrained" (Atmosfera, "Secularism and the Filipino Freethinkers").

Noteworthy is the fact that secularization has great impact in the transformation of our society. What used to be submissive to the dictates of the Spanish authority slowly assimilated with the coming of the Americans with the latter bringing a wider notion and practice of freedom of speech and expression, and introducing new religions like Protestantism. Notwithstanding that the Americans were never really serious about helping the Filipinos achieve independence from the Spanish Conquistadores. Instead, they themselves were also interested in colonizing the Philippines to cater their plans of expanding their territory and power coupled with economic and social reasons (Miller, "US Aggression in the Philippines"). Modernization and the influence of westerners gave the Filipinos the opportunity to express themselves, get educated, and revolutionize ideas. "The establishment of a secularized public school system and the use of English as a medium of instruction and communication laid the foundations of a continuing Westernized direction to Philippine modernization, and an insidious acceptance of American values and models of development, notwithstanding gross differences in history, culture and resource bases (Mendoza, "Secularization in the Philippines and other Asian Countries"). These realities coupled with the advancement in technology exposed the Filipinos to modernity as well as practices, attitude and behavior from the west side of the globe. The most alarming thing probably is many Filipinos conceive an erroneous and lackluster understanding of secularization up to the extent of justifying wrong deeds because this particular ideology somehow allows them. They would rationalize misdeeds basing their arguments on secularization. Secularization in itself only invites people to be open-minded, the danger comes in when this movement is abused and misconstrued.

The Filipino society today has widespread and accelerated manifestations of secularization. Issues with respect to morals, society and the like are now deeply tackled from various angles ranging from Pro to Anti, Academicians and Students, Prelates and Followers, Employers and Employees, Landlords and Tenants, Prelates and Followers, among others. Philippines is predominantly Catholics while others belongs to other religious sects like Protestants, Born again Christians, *Ang Dating Daan*, and the like. The bottomline is most, if not all of them belong to a religious organization to show their beliefs towards an All-Perfect Being.

Ironically, the religiosity of a person does not automatically convert to a state of moral uprightness. Man's religious intensity is sometimes far-fetched from his moral actualities which may be an issue or concern in ethics. For instance, we nowadays can call it insatiable greed for wealth and political power (mutually reinforcing); the drive behind the propensity of politicians to form *"familial political dynasties"* and others to wish and work for. All these, mind you, with our boastful claim of being the only Christian country in Asia. "What's the big deal in this boast? Makes us wonder why Christianity failed us so far or that we failed to live as authentic Christians despite our

displayed religiosity" (Soliongco, "The Filipino Elite: Practices and Priorities in our Homeland, What should/can we Native Filipinos do, should we want to?"). Faith has sometimes become an escape-clause for this people to justify their misdeeds. They claim over and over again that faith is the reason they believe, and that if things don't necessarily make sense, they don't really have to. After all, god knows best. All they have to do as followers (see sheep) is to have faith that god is in control. The rest is out of their hands (McFarland. "Secular and Religious Morality").

Nevertheless, the importance of religion still holds true until today. This social group may have loopholes as evident in the history of churches, but there role and relevance to man is undeniable for this particular societal group enables man to be truly human. Religion can be an agent of social transformation as well as a conservative force (Broom, Bonjean and Broom, 188).

The Interrelationship of Morality and Religiosity: Checking Misconceptions

While it is often argued that religion despite whatever may be its shortcomings or flaws or faults does at least instill a morality or a community ethos without which social life and civilized life would not be possible. "Against this claim there are a growing number of people who would argue that a morality resting on a religious faith that is founded on nothing but faith in the hope of securing a better life after a life on earth is a morality that fosters within people a sense of meanness towards others and even a selfishness in a concern for personal salvation" (Pecorino, "Philosophy of Religion. Chapter 9 Religion, Morality and Ethics: Secular Morality as Inferior?").

The notions of Morality and Religiosity may be related one with the other but in actual sense, the former can sometimes exist without the latter and vice versa. A person may be religious but the guarantee of his moral character can be prejudiced through actions not in conformity with moral standards and others existing laws. This phenomenon is undeniable as its existence can be found anywhere in every corners of the world – Philippines in particular. There has to be an interplay between these two concepts whereby man can be guided so he can exercise both effectively in his day to day convictions. St. Paul is clear when he states, "Take the case, my brothers, of someone who has never done a single good act but claims that he has faith. Will that faith save him? If one of the brothers or one of the sisters is in need of clothes and has not enough food to live on, and one of you says to them, 'I wish you well; keep yourself warm and eat plenty', without giving them these bare necessities in life, then what good is that: if good works do not go with it, it is quite dead" (The Jerusalem Bible, Jm. 2. 14-17). One's religiosity is useless if he is not moral. His love for a Supreme Being should be founded on reality. Man must be able to concretize his love for his God by manifestly showing the same to his fellow human person.

The major religions across the globe attribute their perpetuation as such with the intervention of a powerful deity. These groups have founded their teachings on a God who they believe is omniscient, powerful, wise, and many other attributes. Further, every religion clearly imparts to its followers the idea of good deeds and the establishment of good character for a person to be virtuous and venerable to other people firstly and gain favor in its deity ultimately. "Whether it is the Ten Commandments, the Five Pillars of Islam, the Eight Fold Path, or

the Hindu Purusarthas, each decree guarantees a pleasant afterlife because each is endorsed by the god(s)" (Swan, "What is the Relationship between Religion and Morality").

It is sad that Christian faith or faith for that matter is most of the time founded on fear. For instance, God's wrath due to man's sinfulness may result in various catastrophic events. Another horrifying instance is the continuous projection of hell instead of focusing on the idea of a loving and benevolent supreme being. Many Christians believe and would continue to believe in their faith even if things do not go well anymore. They claim over and over again that the results of their actions whether good or bad are not totally imputable to them since they did what they could and left everything to God. "This is very characteristic of a Filipino who value the idea of *Bahala Na*. Originally, this concept portrays positive connotations about one's submissive and trust in a divine being and acknowledges Him as a powerful entity where everything can be made possible through His assistance. It also shows bravery among Filipinos willing to accept a challenge no matter how intense and difficult. However, in the course of time this concept has deviated from its original meaning with the loose and neglectful understanding of some Filipinos. It has been associated with the concept of fatalism. Today, this negative definition of the concept has become popular. Its original and positive meaning has been apparently abandoned. For example, we would rather use *bahala na* as a convenient excuse or alibi for not taking any responsibility or accountability for our actions. In this manner, it does not work for us, but against us" (Jocano, 111-112). Further, they tend to follow their religious belief for fear of losing something supposedly promised to them by their religion. A lot of Christians cling to their religious ideology for one reason, and one reason alone. "Despite the evidence to the contrary, despite the conversations they've had repeatedly, despite the billions of other god claims out there in the world, they believe in the god of the bible out of fear. They fear the consequences of what will happen to them if they don't" (McFarland. "Secular and Religious Morality"). The understanding of God as a loving and caring deity appears to be alternated with the conception of a vindictive and cruel God due to some people's propagation of erroneous information of Him.

This notion among Filipinos should be corrected like eliminating the present understanding of *Bahala Na* which is very repressive and downgrading for the Filipinos. Renewing the original concept of it can alter their belief in their deity and oneself. *Bahala Na* used to mean confidence in oneself, belief in ones capability and best of all trust in God. Fear should not be the basis for one's belief in a certain religion. There is no place for fear in a God who is kind and loving provided that the followers perform those things which are good and honest to his fellow for it is taught that this same God is also wise and just. Blaming Christianity for the notion of hell is neither a better move for non-christians and non-believers in a deity. Granting hell is just a logical being or a non-existent entity as mentioned in the bible as some people would claim, it should not be reason for people to ignore exercising virtue for it will result in a chaotic atmosphere in this world. Conversely, if it does exist, it should not be a reason for man to fear but warning or an invitation for him to do good and avoid evil as ethics would posit. "Authentic Christianity is about consistency and honesty. It is consistency to the teachings of Jesus

Christ, to one of two that I think is most relevant and important in society: Christian love = love of neighbor (not the *"sexual healing"* kind, though admittedly very pleasurable). It is consistency to his teachings on good deeds towards one's neighbor, in our homeland, those mired in poverty, thus illiterate, thus exploited, thus looked down on" (Drona. "Our Filipino Norm of Morality").

Moral values are normally taught in religious sects, telling their faithful among others to be faithful and obedient to God, follow the bible or Qu'ran, and love their fellowmen specially those who are in need. These teachings are repeated from time to time in the church gatherings all throughout the year and the succeeding years. Unfortunately, not all of the followers would indoctrinate and practice all these teachings in their daily lives. Believing in God is not just a matter of personal relationship with Him alone, but needs to be concretized in man's love, care, and concern for his fellow.

Father Vitaliano Gorospe rationalizes on the Filipinos' understanding of right and wrong. The values taught in the schools or churches may be different from those being taught in the homes or in the community. The former would tell the faithful or students regarding ideal concepts of morality like obeying the teaching of God and the churches, loving their fellowmen, helping those in need, respecting parents and elders, many others. These are true while the latter would be practicing some activities which are on the contrary, in effect becomes a disvalue. While the true norms of morality are continually being taught in churches and schools, the family or the community encourages activities which are sometimes on the opposite. Conversely, there are instances when church people and teachers become predators of the lay faithful or students in which love, care and dedication are entrusted to them by the unsuspecting parents and peer groups. The pressure is stronger in the family or the community than in the church or school. Besides, the family is the basic social institution.

Moreover, Fr. Gorospe talks of two norms of morality that are often the loopholes of Filipinos as Christians where they should be and as Filipinos where they actually are. These are "group-centeredness or group-thinking and the 'Don't be caught' attitude. Group-centeredness is best manifested in this situation:" One's in-group determines for the individual what is right or wrong. The individual who has not yet attained moral independence and maturity will ask: *" What will my family, or my relatives and friends, or my barkada think or say?" "What will others say" usually determines Filipino moral behavior; it is "conscience from the outside."* For instance, parents tell their daughter who is being courted: *"Iha, please entertain your boyfriend at home. Do not go outside. What will the neighbors say? Nakakahiya naman."* "Shame or hiya makes the parents and the girl conform to the social expectations of the neighbors lest they become the object of *chismis* or gossip" (196). There exists a conflict between internal and external morality which most of the time results in bad or unwanted actions. Internalizing the norm of morality can lead to the formation of sound disposition of conscience and eventually reach moral maturity and independence. The 'Don't be caught' attitude is another norm that is susceptible to abuse among Filipinos. A student can profess that he can cheat during the examination provided he is not caught by his teacher. A citizen can ignore traffic rules since there are no traffic constables or policemen on duty. Notice that there are plenty

of laws, rules, regulations, and policies that the country has and yet this same country is regressive and its inhabitants morally declining. There is a split scenario between the ideal Christian Filipino and the actual Filipino norm of morality. The problem for the Filipino individual is to be "aware" that the two inconsistent norms of morality are allowed to coexist in his personality and life and that he must overcome this split if he is to become a mature Christian Filipino (196). The Split-Level Christianity as Fr. Bulatao would call it should be corrected in order for the Filipino to have a definite thought of what is good and evil. Overcoming its misconception can be an avenue for Filipinos to adhere to what is good and evade what is evil.

Further, the government is doing its job to inculcate values or moral education in today's curriculum of the Department of Education. "Today's Basic Education Curriculum (BEC) for Philippine public schools requires the integration of Values/Moral Education with Language, Mathematics, and Science education (Cruz, 2003). Values/Moral Education is no longer viewed as an independent subject; it is now a part of Filipino, English, Mathematics, and Science, which are instruments of learning certain values or doctrines (e.g., makatao, makakalikasan)" (qtd. in Muega, "Values/Moral Education:Current Conceptions and Practices in Philippine Schools").

Meanwhile, suicide bombings and other terrorist activities are deeply ostracized by Moslem scholars. To them such horrific acts are not in conformity with the Qu'ran and therefore not according to the will of Allah. These are misconceptions created by Islamic extremists using the name of Allah to justify their ill-wills. "Attacks, suicide attacks, and killing of the innocent have no place in Islam, and whoever conducts these are not just deprived of Paradise, but they will go to hell," Abdulaziz said according to Al-Islam. There is jihad in Islam, but it is very different from killing of the innocent and suicide attacks [which does] not benefit the people and humanity" (Peterson, "Muslim Scholars and Clerics: Suicide Bombings are un-Islamic"). A well-known Muslim scholar made a strong remarks concerning Islamic activities that would involve innocent civilians and children. On 2 March 2010, Muhammad Tahir-ul-Qadri issued a 600-page Fatwa on Terrorism, which is an "absolute" scholarly refutation of all terrorism without "any excuses or pretexts." He said that "Terrorism is terrorism, violence is violence and it has no place in Islamic teaching and no justification can be provided for it (Tahir-ul-Qadri). Islamic faith is founded on loving and serving God. Besides, the Five Pillars postulates profession of faith, prayer, concern for his fellow, and self-sacrifice in view of Allah. The five pillars of Islam are the core foundation of this religion just below the infallible Qu'ran written by the prophet Mohammed. This religion undeniably fosters not just faith in God but also teaches genuine relationship among Moslems and non-Moslems. Individuals who are honest, sincere and dependable, whose deeds match their words, who are content with their own rightful possessions, who are prompt in the discharge of their obligations to others, who live in peace and let others live in peace, and from whom nothing but good can be expected, have always formed the basis of any healthy human society (Hajj and Mubarak, "The Moral System of Islam").

Furthermore, religion is an important part of man's existence as he is a moral entity. His actions have corresponding moral responsibility. He will have a clearer grasp of good and evil if aided with the teachings of religious agencies. Religions

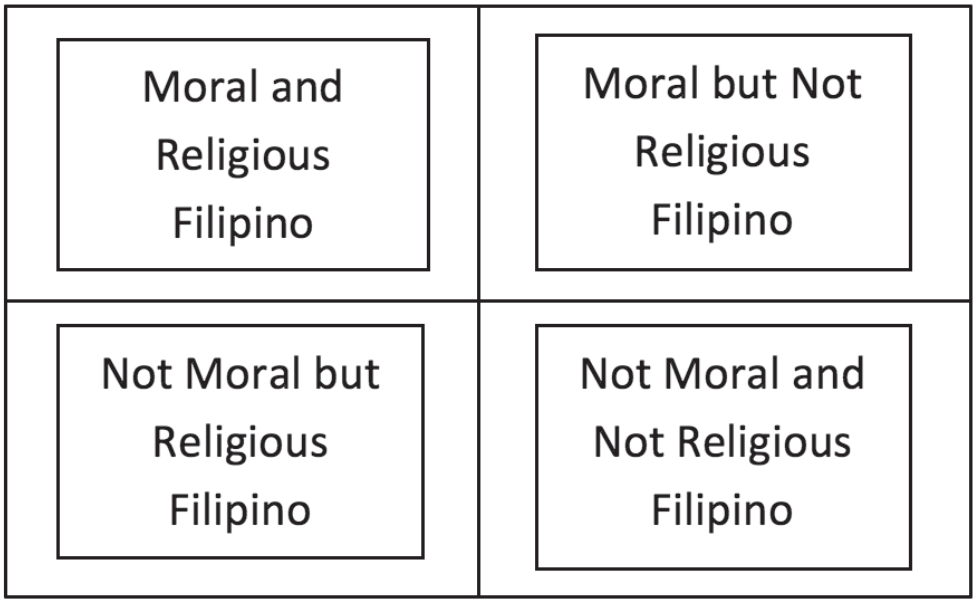
are vanguards of morality and there is a wide acceptance of this fact among human persons. Nevertheless, as free beings and annex to those non-believers in religious sects, he also has the capacity to act outside of the walls of his religious beliefs as long as they fall within the domain of right reason. Dynamic morality is an invitation to man in his continuous process of arriving certainty of right and wrong. "It calls on every freedom-conscious Filipino to act and decide by and for himself , and not simply to relyon religious teachings or prescriptions. Decide we must by ourselves, for it is we, and not religious authorities, who will ultimately bear the burden and consequences of our moral decisions" (Timbreza, 84).

2.0 Conclusion

A Categorization of Man's Morality and Religiosity

As a concluding part of this paper, I have arrived with a categorization of a Filipino with regard to the concepts of Morality and Religiosity. This paper utilizes the Johari Window-like approach. The Johari Window projects a block with four panels or windows inside it. The researcher believes that a human person can be the best or the worst either way if he possesses or dispossesses these two concepts.

Figure 1. Johari Window-like model of the concepts of Morality and Religiosity as applicable to the Filipino



1. The upper left window represents a character which is religious and at the same time moral. This is an instance of a Filipino who possesses and practices deep religious beliefs and converts the same into practice like the virtues of prudence, justice, fortitude and temperance. It may appear idealistic and somehow implausible but the challenge and invitation

is constant where Filipinos should consider especially in these eras of secularization and modernization.

2. The upper right window would be a person who is moral but not religious. Ethics teaches that a human person who acts according to the dictates of his right reason ultimately acts according to the dictates of the Divine Reason. Conscience is a norm of morality which tells a person to perform an act as it is good and avoid an act as it is evil. It is a practical judgment enabling man to qualify every single instance first relative to the situation before a person does an action. If a person believes that is good according to the dictates of right reason then by necessity, it is good. Even if man is not religious as long as he follows the dictates of his certain conscience[1] and right reason, he is following the commands of the Absolute Good. This is not to undermine the vital role of religion to a Filipino as standards and teachings on morality are normally drawn from it.
3. The lower left window would be a person who is religious but not moral. His faith in God is not necessarily founded in reality. A Filipino's religious beliefs appears incongruent with his commanded acts as questionable aspects of them relative to moral precepts are existent. Sadly, a man who is religious may not be necessarily moral. Nevertheless, with religious entities being an important social group, religiosity in a Filipino is still with utmost importance.
4. The lower right window posits absence of both concepts in the life of a human person. It is inhuman to malign and be judgmental to another person but this window presents an area where a Filipino does not exhibit the notions of morality and religiosity as mentioned and explained in this paper.

Human persons from various social groups in the Filipino society must be conscientious of the real semblance of the concepts of religiosity and morality. It may be highly idealistic but nevertheless, the constant performance of good acts are expected of every person and the same can ultimately lead the Filipino society into better and well-founded social system.

3.0 References

Anonymous. "Karma in Hinduism," *ReligionFacts*. July 3, 2007. Accessed October 14, 2013. http://www.religionfacts.com/hinduism/beliefs/karma.htm.

Atmosfera, Jong. "Secularism and the Filipino Freethinkers," *Filipino Freethinkers*. July 7, 2011. Accessed October 7, 2013. http://filipinofreethinkers.org/2011/07/07/secularism-and-the-filipino-freethinkers/.

Bautista, Romulo G. "Secularization of Religion, De-secularization of Spirituality, and Middleground Morality in the Philippines" *Philippine Democracy Online*. August 12, 2012. Accessed October 2, 2013. http://philippine-democracy.blogspot.com/2012/08/secularization-of-religion-de.html.

Blanco, Thomas Lyndon B., Agaton, Sheldon Ives G., Musca, Rolando V.. A more simplified Logic Manual (Unpublished Book).

Broom, Leonard et al. *Sociology, A Core Text with*

Adapted Readings. Belmont, California: Wadsworth Publishing Company, 1990. Printed.

Constantino, Renato and Constantino, Letizia R. *The Philippines: The Continuing Past*. Quezon City: The Foundation For National Artists, 1990. Printed.

Cox, Harvey et al. "World Religions and Conflict Resolution." *Religion, The Missing Dimension of Statecraft*. Ed. Douglas Johnston, Ed. Cynthia Sampson. New York: Oxford University Press, 1994. Printed.

Cruz, Corazon L. *Contemporary Ethics*. Metro Manila: National Bookstore, Inc., 1984. Printed.

De Castro, Leonardo D. and De Villa, Agerico M. *Ethics and Logic*. Quezon City: Katha Publishing Co. Inc., 1993. Printed.

Drona, Bert M., "Our Filipino Norm of Morality," *The Filipino Mind Blog,* January 12, 2008. Accessed October 3, 2013. http://www.thefilipinomind.com/2008/01/our-filipino-norm-of-morality-revisited.html

Easton Miller, "US Aggression in the Philippines,." https://sites.google.com/site/usaggressioninthephilippines/home/reasons-for-colonizing.

Glenn, Paul J., *Ethics: A Class Manual in Moral Philosophy*. Kessinger Publishing, LLC, 2010. Printed.

Gorospe, Vitaliano R. "Christian Renewal of Filipino Values," *Philippine Studies,* Vol. 14 No. 2 (1966): 196. Accessed October 13, 2012. http://www.philippinestudies.net

Haring, Bernard. *Christianity and Moral Values:A Clarification of their Status and Priority, Hierarchy and Application*, ed. George F. McLean. Copyright: Andrew Goddard, 2011.

Jocano, Felipe Landa. *Filipno Value System: A Cultural Definition*. Quezon City: Punlad Research House, 2008. Printed.

Jocano, Felipe Landa. *Work Values of Successful Filipinos*. Quezon City: Punlad Research House, 2006. Printed.

Libreria Editrice Vaticana. *Catechism of the Catholic Church*. United States Conference of Catholic Bishops.

Licauco, Jaime. "Spirituality is not the same as Religiosity," *Philippine Daily Inquirer*. September 13, 2011. Accessed October 14, 2013. http://lifestyle.inquirer.net/13673/spirituality-is-not-the-same-as-religiosity.

McFarland, Julie. "Secular and Religious Morality," *Religion and Philosophy,* January 22, 2013. Accessed October 8, 2013. http://jmcfarland.hubpages.com/hub/religion-secularism-and-morality.

Mendoza, Rene E. *Secularization in the Philippines and other Asian Countries*. Institute for Japanese Culture and Classics: Kokugakuin University, 1999. http://www.seasite.niu.edu/Tagalog/Modules/Modules/PhilippineReligions/mendoza-article.htm.

Mubarak, Hajj and Eidul-Adha. "The Moral System of Islam" *Islam 101,* January 6, 1948. Accessed October 13, 2013. http://www.islam101.

com/sociology/moralSystem.htm.

Muega, Michael Arthus G. "Values/Moral Education:Current Conceptions and Practices in Philippine Schools," *Alipato: A Journal of Basic Education,* Vol. 4 (2010): 90. Accessed October 2013. http://journals.upd.edu.ph/index.php/ali/article/viewfile/1767/1683.

Muhammad Tahir-ul-Qadri. (2013). Wikipedia. http://en.wikipedia.org/wiki/Muhammad_Tahir-ul-Qadri.

Nachura, Antonio, *Outline Reviewer in Political Law*. Manila: VJ Graphic Arts, Inc. 2014. Printed.

Omar, A. M. "Standards and Sources of Morality," Accessed October 14, 2013. http://www.islam-info.ch/en/about.htm

Panopio, Isabel and Raymundo, Adelisa. *Sociology: Focus on the Philippines*, 4th edition. Philippines: KEN Incorporated, 2004. Printed.

Pecorino, Philip A.. *Philosophy of Religion. Chapter 9 Religion, Morality and Ethics: Secular Morality as Inferior?* (2001). Accessed October 9, 2013. http://www.qcc.cuny.edu/socialsciences/ppecorino/phil_of_religion_text/CHAPTER_9_MORALITY_VALUES/Secular_Morality_Inferior.htm.

Peterson, Scott "Muslim Scholars and Clerics: Suicide Bombings are un-Islamic," *The Christian Science Monitor*. December 24, 2012. Accessed October 13, 2013. http://www.csmonitor.com/World/Asia-South-Central/2012/1224/Muslim-scholars-and-clerics-suicide-bombings-are-un-Islamic.

Quito, Emerita S. *Fundamentals of Ethics*. Metro Manila: De La Salle University Press, 1993. Printed.

"Religiosity." *Dictionary.com*. http://dictionary.reference.com/browse/religiosity.

Ronquillo, Adelaida A. *Social Issues and Problems: Their Implications to Philippine National Development*. Metro Manila: Katha Publishing Co. Inc., 1989. Printed.

"Secularization." Wikipedia. 2009. Wikipedia The Free Encyclopedia. 2009. http://en.wikipedia.org/wiki/Secularization.

Soliongco, Indalecio P. "The Filipino Elite: Practices and Priorities in our Homeland, What should/can we Native Filipinos do, should we want to?" The Filipino Mind. September 14, 2013. http://www.thefilipinomind.com/.

Swan, Thomas. "What is the Relationship between Religion and Morality." June 23, 2013. Accessed October 6, 2013. hubpages.com/hub/What-is-the-relationship-between-religion-and-morality.

The Jerusalem Bible. Ed. Alexander Jones. USA: Darton, Longman and Todd, Ltd. and Doubleday and Company, Inc. Printed.

Timbreza, Florentino T. "Can There Be Morality without Religion." *Karunungan: A Journal of Philosophy*. 15. (1998): 80-85. Printed.